

THE NEW TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

FHA Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

Dear Lord God, Thank you that this PDF Ebook
has been released so that we are able
to learn more about you through authentic versions .

Please help these PDFs to have wide circulation

Please help the people responsible for
making this Ebook available.

Please help them to be able to have more
resources available to be be alright and to help others .

- *Help them to NOT be homeless-*

Please give them rest, funds, spiritual protection,
physical health, positive and biblically faithful friends.

Help them to have all the resources, books,
places, strength and the time that they
ask for, in order to be able
to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. *Help those in this book and help ministry
to want to know and love you and your Word more every day.*

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

**And Lord, help
and expedite
their other
projects
also !!!**

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus , Amen,

THE EPISTLES OF PAUL.

THE Epistles of the Apostle Paul have a very distinctive character. All Scripture, up to the Gospel accounts of the crucifixion, looks forward to the cross, and has primarily in view Israel, and the blessing of the earth through the Messianic kingdom. But "hid in God" (Eph. 3. 9) was an unrevealed fact—the interval of time between the crucifixion and resurrection of Christ and His return in glory; and an unrevealed purpose—the outcalling of the *ecclesia*, the church which is Christ's body. In Mt. 16. our Lord announced that purpose, but wholly without explanation as to how, when, or of what materials, that church should be built, or what should be its position, relationships, privileges, or duties.

All this constitutes precisely the scope of the Epistles of Paul. They develop the doctrine of the church. In his letters to seven Gentile churches (in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica), the church, the "mystery which from the beginning of the world hath been hid in God" (Eph. 3. 9), is fully revealed, and fully instructed as to her unique place in the counsels and purposes of God.

Through Paul alone we know that the church is not an organization, but an organism, the body of Christ; instinct with His life, and heavenly in calling, promise, and destiny. Through him alone we know the nature, purpose, and form of organization of local churches, and the right conduct of such gatherings. Through him alone do we know that "we shall not all sleep," that "the dead in Christ shall rise first," and that living saints shall be "changed" and caught up to meet the Lord in the air at His return.

But to Paul was also committed the unfolding of the doctrines of grace which were latent in the teachings of Jesus Christ. Paul originates nothing, but unfolds everything, concerning the nature and purpose of the law; the ground and means of the believer's justification, sanctification, and glory; the meanings of the death of Christ, and the position, walk, expectation, and service of the Christian.

Paul, converted by the personal ministry of the Lord in glory, is distinctively the witness to a glorified Christ, Head over all things to the church which is His body, as the Eleven were to Christ in the flesh, the Son of Abraham and of David.

The chronological order of Paul's Epistles is believed to be as follows: 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Philemon, Colossians, Ephesians, Philippians, 1 Timothy, Titus, 2 Timothy. Hebrews has a distinctive place, nor can the order of that book amongst the writings of Paul be definitely fixed.

THE TWO SILENCES

TWO periods in the life of Paul after his conversion are passed over in a silence which is itself significant—the journey into Arabia, from which the Apostle returned in full possession of the Gospel explanation as set forth in Galatians and Romans; and the two silent years in prison in Cæsarea, between his arrest in the temple at Jerusalem and his deportation to Rome.

It was inevitable that a trained intellect like that of Paul, a convinced believer in Mosaism and, until his conversion on the Damascus road, an eager opposer of Christianity, must seek the underlying principles of the Gospel. Immediately after his conversion he preached Jesus as the Messiah; but the relation of the Gospel to the Law, and, in a lesser degree, to the great Jewish promises, needed clear adjustment if Christianity was to be a reasonable faith, and not a mere dogma. In Arabia Paul sought and found that adjustment through revelation by the Spirit. Out of it came the doctrinal explanation of salvation by grace through faith, wholly apart from the law, embodied in Galatians and Romans.

But the Gospel brings the believer into great relationships—to the Father, to other believers, to Christ, and to the future purposes of God. It is not only a salvation from sin and the consequences of sin, but into an amazing place in the Divine counsels. Furthermore, the new thing, the church in its various aspects and functions, demanded clear revelation. And these are the chief themes of the Epistles written by Paul from Rome, and commonly called the Prison Epistles—Ephesians, Philippians, Colossians. It is contrary to the method of inspiration, as explained by Paul himself, to suppose that these crowning revelations were made apart from deep meditation, demanding quietness, and earnest seeking. It seems most congruous with the events of Paul's life to suppose that these great revelations came during the silent years at Cæsarea—often spoken of as wasted.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b Gospel.</i> vs. 1, 14, 15; Mk. 8. 35. (Gen. 12. 1-3; Rev. 14. 6.)
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Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

1 1]

[1 15

WRITER. The Apostle Paul (1. 1). **Date.** Romans, the sixth in chronological order of Paul's Epistles, was written from Corinth during the apostle's third visit to that city (2 Cor. 13. 1), in A.D. 60. The Epistle has its occasion in the intention of the apostle soon to visit Rome. Naturally, he would wish to announce before his coming the distinctive truths which had been revealed to and through him. He would desire the Christians in Rome to have his own statement of the great doctrines of grace so bitterly assailed everywhere by legalistic teachers.

Theme. The theme of Romans is "the Gospel of God" (1. 1), the very widest possible designation of the whole body of redemption truth, for it is He with whom is "no respect of persons"; and who is not "the God of the Jews only," but "of the Gentiles also" (2. 11; 3. 29). Accordingly, "all the world" is found guilty (3. 19), and a redemption is revealed as wide as the need, upon the alone condition of faith. Not only does Romans embody in the fullest way the doctrines of grace in relation to salvation, but in three remarkable chapters (9.-11.) the great promises to Israel are reconciled with the promises concerning the Gentiles, and the fulfilment of the former shown to await the completion of the church and coming of the Deliverer out of Zion (11. 25-27). The key-phrase is "the righteousness of God" (1. 17; 3. 21, 22).

The Epistle, exclusive of the introduction (1. 1-17), is in seven parts: I. The whole world guilty before God, 1. 18-3. 20. II. Justification through the righteousness of God by faith, the Gospel remedy for guilt, 3. 21-5. 11. III. Crucifixion with Christ, the resurrection life of Christ, and the walk in the Spirit, the Gospel provision for inherent sin, 5. 12-8. 13. IV. The full result in blessing of the Gospel, 8. 14-39. V. Parenthesis: the Gospel does not abolish the covenant promises to Israel, 9. 1-11. 36. VI. Christian life and service, 12. 1-15. 33. VII. The outflow of Christian love, 16. 1-27.

CHAPTER 1.

Introduction (vs. 1-15); theme (vs. 16, 17).

PAUL, a ^aservant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore ^bby his prophets in the ^choly scriptures.)

3 Concerning his Son Jesus Christ our Lord, ^dwhich was made of the ^eseed of David according to the flesh;

4 And declared to be the ^fSon of God with power, according to the ^gspirit of holiness, by the resurrection ^hfrom the dead:

5 ⁱBy whom we have received grace and apostleship, ^jfor obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

A.D. 60.

^a *bondman,*

Acts 7.58;

1 Tim. 1.12.

^b *through.*

^c *Sanctify, holy*

(things) (N.T.).

Rom. 7.12. (Mt. 4.

5; Rev. 22.11.)

^d *who was born.*

^e *See, on the*

Davidic descent

of Christ, Lk. 3.

23, note.

^f *Acts 9.20; Heb.*

1.2.

^g *Holy Spirit.*

Rom. 5.5. (Mt. 1.

18; Acts 2.4.)

^h *Or, of such as*

were dead.

ⁱ *through.*

^j *unto obedience to*

faith, i.e. faith as

a principle, or

method of divine

dealing. Cf.

Rom. 10.1-11.

^k *because.*

^l *kosmos (Mt. 4.8)*

= mankind.

^m *in.*

ⁿ *hindered.*

8 First, I thank my God through Jesus Christ for you all, ^athat your faith is spoken of throughout the whole ^bworld.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey ^mby the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was ⁿlet hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am

ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Part I. The guilty world.

(1) The wrath of God revealed.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

(2) The universe a revelation of the power and deity of God.

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

(3) The seven stages of Gentile world apostasy.

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

(4) The result of the Gentile world apostasy.

24 Wherefore God also gave them

A.D. 60.

a Gospel. vs.1, 9,15,16; Rom. 2.16. (Gen.12.1-3; Rev.14.6.)

b Faith. Rom. 1.17. (Gen.3.20; Heb. 11.39.)

c a righteousness, etc.

d Faith. Rom.3.22. (Gen.3.20; Heb.11.39.)

e Hab.2.4; Gal.3.11; Heb.10.38.

f a wrath, etc. hold down. h v.25.

i since. j i.e. earth.

k Deity. l Rom.2.14,15.

m reasonings, and their senseless heart was darkened.

n Isa.19.11,12; Isa.7.22.

o 1 Tim.1.17; 6.15,16.

p vs.26,28; Psa.81.12; Acts 7.42;

q For that they exchanged the truth of God for a lie, and worshipped and served the creature more than, etc.

r refused to have. Lit. did not approve God.

s Eph.5.4. t insolent, haughty, boastful.

u Rom.2.2.

v also consent with them that practise them.

w Rom.1.20; 3.19.

x 2 Sam.12.5-7; Mt.7.1,2; John 8.9.

up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER 2.

(5) The Gentile pagan moralizers no better than other pagans.

THEREFORE thou art inexcusable, O man, whosever thou art that judgest: for wherein thou

¹ The Heb. and Gr. words for salvation imply the ideas of *deliverance, safety, preservation, healing, and soundness*. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as *justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification*. Salvation is in three tenses: (1) The believer has been saved from the guilt and penalty of sin (Lk. 7. 50; 1 Cor. 1. 18; 2 Cor. 2. 15; Eph. 2. 5, 8; 2 Tim. 1. 9) and is *safe*. (2) The believer is *being* saved from the habit and dominion of sin (Rom. 6. 14; Phil. 1. 19; 2. 12, 13; 2 Thes. 2. 13; Rom. 8. 2; Gal. 2. 19, 20; 2 Cor. 3. 18). (3) The believer is *to be* saved in the sense of entire conformity to Christ (Rom. 13. 11; Heb. 10. 36; 1 Pet. 1. 5; 1 John 3. 2). Salvation is by grace through faith, is a free gift, and wholly without works (Rom. 3. 27, 28; 4. 1-8; 6. 23; Eph. 2. 8). The divine order is: first salvation, then works (Eph. 2. 9, 10; Tit. 3. 5-8).

judgeth another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the ^ajudgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the ^briches of his goodness and ^cforbearance and ^dlongsuffering; not knowing that the goodness of God leadeth thee to ^erepentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath ^fagainst the day of wrath and revelation of the righteous judgment of God;

6 Who will ^grender to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and ^himmortality, ⁱeternal life:

8 But unto them that are ^jcontentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the ^kGentile;

10 But glory, honour, and peace, to every man that worketh good, of the Jew first, and also to the ^kGentile:

11 For ^lthere is no respect of persons with God.

12 For as many as have ^msinned without ⁿlaw shall also perish without law: and as many as have sinned ^oin the law shall be judged by the law;

13 (For not the hearers of ^pthe law are just before God, but the doers of ^pthe law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 ^qWhich shew the ^rwork of the law written in their hearts, their ^sconscience also bearing witness, and ^ttheir ^uthoughts the mean while accusing or else excusing one another;

16 In the day when God shall judge the secrets of men by Jesus Christ according to my ^vgospel.

A.D. 60.

a Rom.3.6,19;

1 Cor.6.9,10.

b Rom.9.23;

Eph.1.7; 2.

4.7.

c Rom.3.25.

d Ex.34.6.

e Repentance.

Rom.11.29.

(Mt.3.2;

Acts 17.30.)

f in.

g Prov.24.12;

Jer.17.10;

Rev.20.12,13.

h incorrup-

tion. See 1

Cor.15.42.

i Life (eter-

nal). Rom.5.

10-21. (Mt.7.

14; Rev.22.

19.)

j Acts 7.51;

17.5,32.

k Greek.

l Deut.10.17;

Acts 10.34.

m Sin. Rom.3.

23, note.

n 1 Cor.9.21;

Gal.2.15.

o under. See

Rom.3.19.

p a law. The

statement is

general, true

of "a law,"

any law.

q in that they.

r 1 Cor.5.1.

s Acts 24.25;

1 Cor.5.1.

t their rea-

sonings one

with an-

other accus-

ing or else

excusing

them.

u Gospel. Rom.

10.8,15,16.

(Gen.12.1-3;

Rev.14.6.)

v v.23; John 5.

45; 9.28,29.

w Rom.3.2;

Lk.12.47,48.

x Or, rob tem-

ples.

y Sin. Rom.3.

23, note.

z Isa.52.5.

a because of.

b 2 Sam.12.14;

Isa.52.5.

c Rom.10.3,

note.

d the uncir-

cumcision,

i.e. the Gen-

tiles.

e Law (of Mo-

ses). vs.12-

27; Rom.3.19,

20,21,27,28,

31; 4.13-16.

(Ex.19.1;

Gal.3.1-29.)

f See Rom.9.

6, note.

g See Rom.7.

6, note.

(6) *The Jew, knowing the law, is condemned by the law.*

17 Behold, thou art called a Jew, and ^aretest in the law, and makest thy boast of God,

18 And ^bknowest his will, and ^caproveest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou ^dcommit sacrilege?

23 Thou that makest thy boast of the law, through ^ebreaking the law dishonourest thou God?

24 For ^fthe name of God is blasphemed among the Gentiles ^gthrough you, as it is ^hwritten.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a ⁱbreaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the ^jrighteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not ^kuncircumcision which is by nature, if it fulfil the ^llaw, judge thee, who by the letter and circumcision dost ^mtransgress the law?

28 ⁿFor he is not a Jew, which is one outwardly; neither ^ois that circumcision, which is outward in the flesh:

29 But he ^pis a Jew, which is one inwardly; and circumcision ^qis that of the heart, ^rin the spirit, and not in the letter; whose praise is not of men, but of God.

CHAPTER 3.

(7) *The advantage of the Jew works his greater condemnation.*

WHAT advantage then hath the Jew? or what profit ^sis there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the ^afaith of God without effect?

4 God forbid: yea, let God be ^btrue, but every man a liar; as it is written, ^cThat thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the ^drighteousness of God; what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the ^eworld?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a ^fsinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say.) Let us do evil, that good may come? whose ^gdammation is just.

(8) *The final verdict: the whole world guilty before God.*

9 What then? are we better *than* they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under ^hsin;

10 As it is written, ⁱThere is none ^jrighteous, no, not one:

11 There is none that ^kunderstandeth, there is none that seeketh after ^lGod.

12 They are all gone out of the ^mway, they are together become unprofitable; there is none that doeth good, no, not one.

A.D. 60.

^a faithfulness.

^b found true.

^c Psa. 51.4.

^d v. 21, note.

^e kosmos (Mt. 4.8) = mankind.

^f Sin, v. 23, note.

^g i.e. condemnation.

^h Psa. 14.1, 3.

ⁱ Rom. 10. 10, note.

^j Psa. 14.2.

^k God, Psa. 14.2.

^l Psa. 14.3.

^m Psa. 5.9; 140.3.

ⁿ Psa. 10.7.

^o Isa. 59.7.

^p Isa. 59.7, 8.

^q God, Psa. 36.1.

^r Psa. 36.1.

^s Law (of Moses).

^t vs. 20, 21, 27, 28, 31;

Rom. 4. 13-16.

(Ex. 19.1; Gal. 3. 1-29.)

^u be brought under the judgment of God.

^v Psa. 143.2.

^w Cf. Gal. 2. 16.

^x Justification, vs.

vs. 20, 21, 27, 28, 31;

^y Sin, v. 23, note.

^z apart from the law a righteousness of God hath been manifested.

^{aa} Righteousness (garment). Rev.

19.8. (Gen. 3.21; Rev. 19.8.)

^{ab} through faith in.

^{ac} Faith, vs. 22, 25,

26, 28, 31; Rom. 3.

25, 26. (Gen. 3.20; Heb. 11.39.)

13 Their throat is an open ^asepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and ^bbitterness:

15 Their feet *are* swift to shed ^cblood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not ^dknown:

18 There is no fear of ^eGod before their ^feyes.

19 Now we know that what things soever the ^glaw saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may ^hbecome guilty before God.

20 Therefore by the deeds of the law ⁱthere shall no flesh be ^jjustified in his sight: for by the law is the knowledge of ^ksin.

Part II. Justification by faith in Christ crucified, the alone remedy for sins (Rom. 3. 21-5. 11).

(1) *Justification defined.*

21 But now ^athe ^brighteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the ^crighteousness of God *which is* ^dby ^efaith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 *For all have* ^fsinned, and come short of the ^gglory of God;

24 Being ^hjustified freely by his

¹ The righteousness of God is neither an attribute of God, nor the changed character of the believer, but Christ Himself, who fully met in our stead and behalf every demand of the law, and who is, by the act of God called imputation (Lev. 25. 50; Jas. 2. 23), "made unto us . . . righteousness" (1 Cor. 1. 30). "The believer in Christ is now, by grace, shrouded under so complete and blessed a righteousness that the law from Mt. Sinai can find neither fault nor diminution therein. This is that which is called the righteousness of God by faith."—*Bunyan*. See 2 Cor. 5. 21; Rom. 4. 6; 10. 4; Phil. 3. 9. See Rom. 3. 26.

² Sin, Summary: The literal meanings of the Heb. and Gr. words variously rendered "sin," "sinner," etc., disclose the true nature of sin in its manifold manifestations. Sin is *transgression*, an overstepping of the law, the divine boundary between good and evil (Psa. 51. 1; Lk. 15. 29); *iniquity*, an act inherently wrong, whether expressly forbidden or not; *error*, a departure from right (Psa. 51. 9; Rom. 3. 23); *missing the mark*, a failure to meet the divine standard; *trespass*, the intrusion of self-will into the sphere of divine authority (Eph. 2. 1); *lawlessness*, or spiritual anarchy (1 Tim. 1. 9); *unbelief*, or an insult to the divine veracity (John 16. 9). Sin originated with Satan (Isa. 14. 12-14); entered the world through Adam (Rom. 5. 12); was, and is, universal; Christ alone excepted (Rom. 3. 23; 1 Pet. 2. 22); incurs the penalties of spiritual and physical death (Gen. 2. 17; 3. 19; Ezk. 18. 4, 20, Rom. 6. 23); and has no remedy but in the sacrificial death of Christ (Heb. 9. 26; Acts 4. 12) availed of by faith (Acts 13. 38, 39). Sin may be summarized as threefold: An *act*, the violation of, or want of obedience to the revealed will of God; a *state*, absence of righteousness; a *nature*, enmity toward God.

grace through the ¹redemption that is in Christ Jesus:

25 Whom God hath set forth to be a ²propitiation through ³faith in his blood, to declare his righteousness for the ⁴remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his ³righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a

A.D. 60.

a Grace (in salu.). Rom. 4. 4-16. (Rom. 3. 24; John 1. 17, note.)

b Faith. Rom. 3. 28. (Gen. 3. 20; Heb. 11. 39.)

c Sacrifice (of Christ). Rom. 5. 9. (Gen. 4. 10; Heb. 10. 13.)

d Passing over of sins done aforetime, i.e. since Adam. Cf. Heb. 9. 15.

e Faith. Rom. 3. 28. (Gen. 3. 20; Heb. 11. 39.)

f Apart from.

g Faith. Rom. 4. 5. (Gen. 3. 20; Heb. 11. 39.)

man is ⁴justified by ^efaith ^fwithout the deeds of the law.

(2) *Justification a universal remedy.*

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

(3) *Justification by faith honours the law.*

31 ⁵Do we then make void the law through ^efaith? God forbid: yea, we establish the law.

¹ Redemption, "to deliver by paying a price." The N.T. doctrine. The N.T. records the fulfilment of the O.T. types and prophecies of redemption through the sacrifice of Christ. The completed truth is set forth in the three words which are translated redemption: (1) *agorazo*, "to purchase in the market." The underlying thought is of a slave-market. The subjects of redemption are "sold under sin" (Rom. 7. 14), but are, moreover, under sentence of death (Ezk. 18. 4; John 3. 18, 19; Rom. 3. 19; Gal. 3. 10), and the purchase price is the blood of the Redeemer who dies in their stead (Gal. 3. 13; 2 Cor. 5. 21; Mt. 20. 28; Mk. 10. 45; 1 Tim. 2. 6; 1 Pet. 1. 18); (2) *exagorazo*, "to buy out of the market." The redeemed are never again to be exposed to sale; (3) *lutroo*, "to loose," "to set free by paying a price" (John 8. 32; Gal. 4. 4, 5, 31; 5. 13; Rom. 8. 21). Redemption is by sacrifice and by power (Ex. 14. 30, note); Christ paid the price, the Holy Spirit makes deliverance actual in experience (Rom. 8. 2). See also Ex. 14. 30, note; Isa. 59. 20, note; Rom. 1. 16, note.

² Lit. a *propitiatory* [sacrifice], *through faith by his blood*; Gr. *hilasterion*, "place of propitiation." The word occurs, 1 John 2. 2; 4. 10, as the trans. of *hilasmos*, "that which propitiates," "a propitiatory sacrifice." *Hilasterion* is used by the Septuagint, and in Heb. 9. 5 for "mercy-seat." The mercy-seat was sprinkled with atoning blood on the day of atonement (Lev. 16. 14), in token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment-seat could righteously be a mercy-seat (Heb. 9. 11-15; 4. 14-16), a place of communion (Ex. 25. 21, 22). In fulfilment of the type, Christ is Himself the *hilasmos*, "that which propitiates," and the *hilasterion*, "the place of propitiation"—the mercy-seat sprinkled with His own blood—the token that in our stead He so honoured the law by enduring its righteous sentence that God, who ever foresaw the cross, is vindicated in having "passed over" sins from Adam to Moses (Rom. 5. 13) and the sins of believers under the old covenant (Ex. 29. 33, note), and just in justifying sinners under the new covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy.

³ "His righteousness"—here is God's consistency with His own law and holiness in freely justifying a sinner who believes in Christ; that is, one in whose behalf Christ has met every demand of the law (Rom. 10. 4).

⁴ Justification, Summary: Justification and righteousness are inseparably united in Scripture by the fact that the same word (*dikaioo*, "righteous"; *dikaioo*, "to justify") is used for both. The believing sinner is justified because Christ, having borne his sins on the cross, has been "made unto him righteousness" (1 Cor. 1. 30). Justification originates in grace (Rom. 3. 24; Tit. 3. 4, 5); is through the redemptive and propitiatory work of Christ, who has vindicated the law (Rom. 3. 24, 25; 5. 9); is by faith, not works (Rom. 3. 28-30; 4. 5; 5. 1; Gal. 2. 16; 3. 8, 24); and may be defined as the judicial act of God whereby He justly declares righteous one who believes on Jesus Christ. It is the Judge Himself (Rom. 8. 31-34) who thus declares. The justified believer has been in court, only to learn that nothing is laid to his charge (Rom. 8. 1, 33, 34).

⁵ The sinner establishes the law in its right use and honour by confessing his guilt, and acknowledging that by it he is justly condemned. Christ, on the sinner's behalf, establishes the law by enduring its penalty, death. Cf. Mt. 5. 17, 18.

CHAPTER 4.

(4) *Justification by faith illustrated.*

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were ^ajustified by ^bworks, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham ^bbelieved ^cGod, and it was ^dcounted unto him for ^erighteousness.

4 Now to him that worketh is the reward not reckoned of ^fgrace, but of debt.

(5) *Justifying faith defined.* (See also vs. 18-21.)

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his ^afaith is ^dcounted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God ^dimputeth righteousness without works,

7 *Saying, Blessed are they whose ^biniquities are ^cforgiven, and whose ^bsins are covered.*

8 Blessed is the man to whom the ^dLord will not ^dimpute sin.

(6) *Justification is apart from ordinances.*

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be ^dimputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in

A.D. 60.

^a *Justification.* Rom. 5. 1,9. (Lk. 18. 14; Rom. 3. 28.)

^b *Faith.* Rom. 5. 1,2. (Gen. 3. 20; Heb. 11. 39.)

^c *Jehovah.* Gen. 15. 6.

^d Or, *reckoned, or imputed*, i.e. put to the account of. See Phm. 18, same word.

^e *Righteousness.* vs. 5,6, 9, 11, 13, 22. See Rom. 3. 21, note.

^f *Grace (in salv.).* vs. 4, 5, 16; Rom. 5. 2, 15-21. (Rom. 3. 24; John 1. 17.)

^g *Faith.* Rom. 5. 1, 2. (Gen. 3. 20; Heb. 11. 39.)

^h *Sin.* Rom. 3. 23, note.

ⁱ *Forgiveness.* 2 Cor. 2. 7-10. (Lev. 4. 20; Mt. 26. 28.)

^j *Jehovah.* vs. 7, 8; Psa. 32. 2.

^k i.e. *earth.*

^l *Law (of Moses).* vs. 13-16; Rom. 5. 13, 20. (Ex. 19. 1; Gal. 3. 1-29.)

^m Gen. 17. 5.

ⁿ Gen. 15. 5.

^o i.e. *reckoned.*

^p *Imputation.* vs. 6, 8, 9, 10, 11, 23, 24; Rom. 5. 13. (Lev. 25. 50; Jas. 2. 23.)

the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

(7) *Justification is apart from the law.*

13 For the promise, that he should be the heir of the ^aworld, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there* is no ^btransgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all:

17 (As it is written, ^m*"I have made thee a father of many nations,"* before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.)

18 Who against ⁿhope believed in hope, that he might become the father of many nations; according to that which was spoken, ⁿ*"So shall thy seed be."*

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, *he was* able also to perform.

22 And therefore *it was* ^dimputed to him for righteousness.

23 Now it was not written for his sake alone, that it was ^dimputed to him;

24 But for us also, to whom it shall be ^dimputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our

¹ Cf. Jas. 2. 24. These are two aspects of one truth. Paul speaks of that which justifies man *before God*, viz.: faith alone, wholly apart from works; James of the proof *before men*, that he who professes to have justifying faith really has it. Paul speaks of what God sees—faith; James of what men see—works, as the visible evidence of faith. Paul draws his illustration from Gen. 15. 6; James from Gen. 22. 1-19. James' key-phrase is "ye see" (Jas. 2. 24), for men cannot see faith except as manifested through works.

offences, and was ¹raised again for our justification.

CHAPTER 5.

The seven results of justification.

THEREFORE being justified by ^afaith, we have peace with God through our Lord Jesus Christ:

2 ^bBy whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the ^dlove of God is shed abroad in our hearts by the ^eHoly Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his ^flove toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the

A.D. 60.

^a Faith. Rom. 10.4, 6, 8, 9, 10, 17. (Gen. 3.20; Heb. 11.39.)

^b through.

^c have had our access.

^d Law (of Christ). Rom. 13.8, 10. (Gal. 6.2; 2 John 5.)

^e Holy Spirit. Rom. 8.1-27. (Mt. 1.18; Acts 2.4.)

^f Righteousness. vs. 1, 19. See Rom. 10.10, note.

^g own.

^h Justification. vs. 1, 9; Rom. 8.30, 33. (Lk. 18.14; Rom. 3.28.)

ⁱ Sacrifice (of Christ). vs. 1, 9; 1 Cor. 5.7. (Gen. 4.4; Heb. 10.18.)

^j Reconciliation. vs. 10, 11. See 2 Cor. 5.18, 19, 20; Col. 1.21.

^k in his life. John 14.19; Col. 3.3, 4.

^l reconciliation. See v. 10, refs.

^m Imputation. Rom. 6.11. (Lev. 25.50; Jas. 2.23.)

ⁿ Death (physical). 1 Cor. 15.21, 22. (Gen. 3.19; Heb. 9.27.)

^o the one the many died.

death of his Son, much more, being reconciled, we shall be saved ^hby his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the ⁱatonement.

Part III. Sanctification: indwelling sin, and the Gospel remedy (to 8. 13).

(1) Through Adam, sin and death.

12 ²Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all ³have sinned:

13 (For until the law sin was in the world: but sin is not ⁴imputed when there is no law.

14 Nevertheless ⁵death reigned from ⁶Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

(2) Through Christ, righteousness and life.

15 But not as the offence, so also is the free gift. For if through the offence of ⁷one many be dead, much more the grace of God, and the gift by grace, ⁸which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation,

¹ Christ died under our sins (1 Pet. 2. 24; 2 Cor. 5. 21); that He was raised and exalted to God's right hand, "now to appear in the presence of God for us" (Heb. 9. 24), is the token that our sins are gone, that His work for us has the divine approbation and that we, for whom He suffered, are completely justified.

² The "wherefore" relates back to Rom. 3. 19-23, and may be regarded as a continuation of the discussion of the universality of sin, interrupted (Rom. 3. 24-5. 11) by the passage on justification and its results.

³ The first sin wrought the moral ruin of the race. The demonstration is simple. (1) Death is universal (vs. 12, 14), all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (v. 12). (2) But this universal state must have had a cause. It did. The consequence of Adam's sin was that "the many were made sinners" (v. 19)—"By the offence of one judgment came upon all men unto condemnation" (v. 18). (3) Personal sins are not meant here. From Adam to Moses death reigned (v. 14), although, there being no law, personal guilt was not imputed (v. 13). Accordingly, from Gen. 4. 7 to Ex. 29. 14 the sin-offering is not once mentioned. Then, since physical death from Adam to Moses was not due to the sinful acts of those who die (v. 13), it follows that it was due to a universal sinful state, or nature, and that state is declared to be our inheritance from Adam. (4) The moral state of fallen man is described in Scripture (Gen. 6. 5; 1 Ki. 8. 46; Psal. 14. 1-3; 39. 5; Jer. 17. 9; Mt. 18. 11; Mk. 7. 20, 23; Rom. 1. 21; 2. 3; 9-19; 7. 24; 8. 7; John 3. 6; 1 Cor. 2. 14; 2 Cor. 3. 14; 4. 4; Gal. 5. 19-21; Eph. 2. 1-3, 11, 12; 4. 18-22; Col. 1. 21; Heb. 3. 13; Jas. 4. 14). See 1 Cor. 15. 22.

⁴ Broadly, the contrast is: Adam: sin, death; Christ: righteousness, life. Adam drew down into his ruin the old creation (Rom. 8. 19-22) of which he was lord and

but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER 6.

(3) Deliverance from the power of indwelling sin.

(a) By union with Christ in death and resurrection.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

A.D. 60.

a Sin. Rom. 3.

23, note.

b Righteousness. vs. 17,

18, 21. See

Rom. 3. 21,

note.

c vs. 15-18;

Isa. 53. 11.

d Law (of Moses).

Rom. 6.

14, 15. (Ex. 19.

1; Gal. 3. 1-29.

e came in by

the way.

Gal. 3. 19-25.

f Grace (in

salv.) vs. 2,

15-21; Rom.

11. 5, 6. (Rom.

3. 24; John

1. 17, note.)

g Life (eternal).

vs. 10-

21. Rom. 6. 4,

22, 23. (Mt. 7.

14; Rev.

22. 19.)

h Grace (im-

puted).

vs. 1, 14, 15;

Rom. 12. 3, 6.

(Rom. 6. 1-15,

note. 2 Pet.

3. 18.)

i all we who

were bap-

tized.

j Or, become

united with

him by, etc.

k was.

l done away.

m hath died.

n Lit. once for

all. Heb. 10.

10-12, 14.

o the life that

Jesus liveth.

p even so.

q Imputation.

Rom. 8. 18.

(Lev. 25. 50;

Isa. 2. 23.)

r Righteous-

ness. vs. 13,

16, 18, 19, 20.

See Rom. 10.

10, note.

s Law (of Mo-

ses). Rom. 7.

1-9, 12-14, 16,

25. (Ex. 19. 1;

Gal. 3. 1-29.)

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

(b) By counting the old life to be dead, and by yielding the new life to God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

(c) By deliverance from the law through death, and by the Spirit (i.e. as in Rom. 8. 2).

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye

head. Christ brings into moral unity with God, and into eternal life, the new creation of which He is Lord and Head (Eph. 1. 22, 23). Even the animal and material creation, cursed for man's sake (Gen. 3. 17), will be delivered by Christ (Isa. 11. 6-9; Rom. 8. 19-22).

1 "Sin" in Rom. 6., 7. is the nature in distinction from "sins," which are manifestations of that nature. Cf. 1 John 1. 8 with 1 John 1. 10, where this distinction also appears.

2 The expression occurs elsewhere, in Eph. 4. 22 and Col. 3. 9, and always means the man of old, corrupt human nature, the inborn tendency to evil in all men. In Rom. 6. 6 it is the natural man himself; in Eph. 4. 22; Col. 3. 9 his ways. Positionally, in the reckoning of God, the old man is crucified, and the believer is exhorted to make this good in experience, reckoning it to be so by definitely "putting off" the old man and "putting on" the new (Col. 3. 8-14. See Eph. 4. 24, note 3).

3 The old relation to the law and sin, and the new relation to Christ and life are

yield yourselves servants to obey, his ^aservants ye are to whom ye obey; whether of ^bsin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of ^bsin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from ^bsin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to ^ciniquity unto iniquity; even so now yield your members servants to righteousness unto ^dholiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from ^bsin, and become servants to God, ye have your fruit unto ^dholiness, and the end everlasting life.

23 For the wages of ^bsin is death; but the gift of God is ^eeternal life through Jesus Christ our Lord.

CHAPTER 7.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to ^eher

A.D. 60.

a bond-servants.

b Sin. Rom. 3. 23, note.

c lawlessness.

d sanctification. Rev. 22.11, note.

e Life (eternal). vs. 4. 22, 23; Rom. 8.2, 6, 10. (Mt. 7.14; Rev. 22.19.)

f in.

g the.

h were made dead.

i through.

j joined. Eph. 5.31, same Greek word. Bride (of Christ). 2 Cor. 11.1-3. (John 3.29; Rev. 19.6-8.)

k have been discharged.

l having died to that wherein.

m coveting.

n Ex. 20.17.

o Sin. Rom. 5. 21, note.

husband so long as he liveth; but if the husband be dead, she is loosed from the law of ^eher husband.

3 So then if, while ^eher husband liveth, she be married to another man, she shall be called an adulteress: but if ^eher husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also ^hare become dead to the law ⁱby the body of Christ; that ye should be ^jmarried to another, ^keven to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we ^hare delivered from the law, ⁱthat being dead wherein we were held; that we should serve in ^lnewness of spirit, and not in the oldness of the letter.

(d) *The believer is not made holy by the law.*

7 What shall we say then? ^{Is} the law ^bsin? God forbid. Nay, I had not known sin, but by the law: for I had not known ^mlust, except the law had said, ⁿ"Thou shalt not covet."

8 But ^osin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but ²when the commandment came, ^osin revived, and I died.

10 And the commandment, which was ^oordained to life, I found ^{to be} unto death.

illustrated by the effect of death upon servitude (6. 16-23), and marriage (7. 1-6).

(1) The old servitude was nominally to the law, but, since the law had no delivering power, the real master continued to be sin in the nature. The end was death. The law could not give life, and "sin" (here personified as the old self) is in itself deathful. But death in another form, i.e. crucifixion with Christ, has intervened (v. 6) to free the servant from his double bondage to sin (vs. 6, 7), and to the law (7. 4, 6). (2) This effect of death is further illustrated by widowhood. Death dissolves the marriage relation (7. 1-3). As natural death frees a wife from the law of her husband, so crucifixion with Christ sets the believer free from the law. See Gal. 3. 24, note.

1 Cf. Rom. 2. 29; 2 Cor. 3. 6. "The letter" is a Paulinism for the law, as "spirit" in these passages is his word for the relationships and powers of new life in Christ Jesus. In 2 Cor. 3. a series is presented of contrasts of law with "spirit," of the old covenant and the new. The contrast is not between two methods of interpretation, literal and spiritual, but between two methods of divine dealing: one through the law, the other through the Holy Spirit.

2 The passage (vs. 7-25) is autobiographical. Paul's religious experience was in three strongly marked phases: (1) He was a godly Jew under the law. That the passage does not refer to that period is clear from his own explicit statements elsewhere. At that time he held himself to be "blameless" as concerned the law (Phil.

11 For ^asin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is ^bholy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But ^asin, ^cthat it might appear ^asin, working death in me by that which is good; that sin by the commandment might become exceeding ^asinful.

14 For we know that the law is spiritual; but I am ^{1d}carnal, sold under ^asin.

(e) *The strife of the two natures under the law.*

15 For that which ^{2I}I do I allow not; for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but ^asin that dwelleth in me.

A.D. 60.

^a Sin. Rom. 5. 21, note.

^b Sanctify, holy (things) (N.T.). Rom. 16.16. (Mt. 4. 5; Rev. 22.11.)

^c that it might be shewn to be sin by working death, etc.

^d i.e. fleshly.

^e Or, out of this body of death. Rom. 8.11; 1 Cor. 15.51,52; 1 Thes. 4.14-17.

^f Law (of Moses). Rom. 8. 2,3,4,7. (Ex. 19.1; Gal. 3. 1-29.)

^g Flesh. vs. 14, 18,23,25; Rom. 8.1,3, 4-11. (John 1. 13; Jude 23.)

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but ^asin that dwelleth in me.

21 I find then a ³law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of ^asin which is in my members.

24 O wretched man that I am! who shall deliver me ^cfrom the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the ⁴law of God; but with the ^aflesh the law of ^asin.

3. 6). He had "lived in all good conscience" (Acts 23. 1). (2) With his conversion came new light upon the law itself. He now perceived it to be "spiritual" (v. 14). He now saw that, so far from having kept it, he was condemned by it. He had supposed himself to be "alive," but now the commandment really "came" (v. 9) and he "died." Just when the apostle passed through the experience of Rom. 7. 7-25 we are not told. Perhaps during the days of physical blindness at Damascus (Acts 9. 9); perhaps in Arabia (Gal. 1. 17). It is the experience of a renewed man, under the law, and still ignorant of the delivering power of the Holy Spirit (cf. Rom. 8. 2). (3) With the great revelations afterward embodied in Galatians and Romans, the apostle's experience entered its third phase. He now knew himself to be "dead to the law by the body of Christ," and, in the power of the indwelling Spirit, "free from the law of sin and death" (8. 2); while "the righteousness of the law" was wrought in him (not by him) while he walked after the Spirit (8. 4). Romans 7. is the record of past conflicts and defeats experienced as a renewed man under law.

¹ Cf. 1 Cor. 3. 1, 4. "Carnal" = "fleshly" is Paul's word for the Adamic nature, and for the believer who "walks," i.e. lives, under the power of it. "Natural" is his characteristic word for the unrenewed man (1 Cor. 2. 14), as "spiritual" designates the renewed man who walks in the Spirit (1 Cor. 3. 1; Gal. 6. 1).

² The apostle personifies the strife of the two natures in the believer, the old or Adamic nature, and the divine nature received through the new birth (1 Pet. 1. 23; 2 Pet. 1. 4; Gal. 2. 20; Col. 1. 27). The "I" which is Saul of Tarsus, and the "I" which is Paul the apostle are at strife, and "Paul" is in defeat. In Chapter 8. this strife is effectually taken up on the believer's behalf by the Holy Spirit (8. 2; Gal. 5. 16, 17) and Paul is victorious. *Contra*, Eph. 6. 12, where the conflict is not fleshly but spiritual.

³ Six "laws" are to be distinguished in Romans: The law of *Moses*, which condemns (3. 19); "law" as a *principle* (3. 21); the law of *faith*, which excludes self-righteousness (3. 27); the law of *sin* in the members, which is victorious over the law of the mind (7. 21, 23, 25); the law of *the mind*, which consents to the law of Moses but cannot do it because of the law of sin in the members (7. 16, 23); and the "law of *the Spirit*," having power to deliver the believer from the law of sin which is in his members, and his conscience from condemnation by the Mosaic law. Moreover the Spirit works in the yielded believer the very righteousness which Moses' law requires (8. 2, 4).

CHAPTER 8.

THERE is therefore now no ^acondemnation to them which are in Christ Jesus, ^bwho walk not after the flesh, but after the Spirit.

(f) The new law of the Spirit delivers (v. 2), makes righteous (v. 4).

2 For the law of the ¹Spirit of life in Christ Jesus hath made me free from the law of ^csin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and ^dfor ^esin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

(g) Conflict of the Spirit with the flesh. (Cf. Gal. 5. 16-18.)

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be ^ccarnally minded is death; but to be spiritually minded is life and peace.

7 Because the ^ccarnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of ^csin; but the Spirit is ^elife because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies ^bby his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the ^fflesh, ye shall die: but if ye through the

A.D. 60.

^a Judgments (the seven). Rom. 14. 10; (2 Sam. 7. 14; Rev. 20. 12.)

^b The statement ends with "Christ Jesus"; the last ten words are interpolated. ^c Sin. Rom. 5. 21, note. ^d as an offering. ^e i.e. fleshly.

^f Law (of Moses). vs. 2, 3, 4, 7; Rom. 9. 31, 32. (Ex. 19. 1; Gal. 3. 1-29.)

^g Life (eternal). vs. 2, 6, 10; 2 Cor. 2. 16. (Mt. 7. 14; Rev. 22. 19.)

^h Resurrection. Phil. 3. 20, 21. (Job 19. 25; 1 Cor. 15. 52.)

ⁱ Or, because of.

^j Flesh. vs. 1, 3, 4, 9, 12, 13; Rom. 13. 14. (John 1. 13; Jude 23.)

^k make to die the doings of the body.

^l Adoption. vs. 15, 23; Rom. 9. 4. (Rom. 8. 15, 23; Eph. 1. 5.)

^m Imputation. 2 Cor. 5. 19. (Lev. 25. 50; Jas. 2. 28.)

ⁿ creation. vs. 20-23; cf. Gen. 3. 17-19.

^o Lit. unveiling. Mt. 13. 40-43; 1 John 3. 2.

^p Lit. placing as sons. See Adoption. v. 15, ref.

^q Eph. 1. 14; 4. 30; Phil. 3. 20, 21.

^r Or, in that hope were we saved.

Spirit do ^kmortify the deeds of the body, ye shall live.

Part IV. Full result of the Gospel.

(1) The believer a son and heir. (Cf. Gal. 4. 4.)

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the ²children of God;

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

(2) The creation, delivered from suffering and death, kept for the sons of God. (Cf. Gen. 3. 18, 19.)

18 For I ^mreckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the ^ccreature waiteth for the ^omanifestation of the sons of God.

20 For the ^ccreature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21 Because the ^ccreature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the ²adoption, to wit, the redemption of our body.

24 For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

¹ Hitherto in Romans the Holy Spirit has been mentioned but once (Rom. 5. 5); in this chapter He is mentioned nineteen times. Redemption is by blood and by power (Ex. 14. 30, note). Rom. 3. 21-5. 11 speaks of the redemptive price; Rom. 8. of redemptive power.

² Gr. teknon, "one born," a child (and so in vs. 17, 21); not, as in verse 14, "sons" (Gr. huioi). See Gal. 4. 1, 7, where babyhood and sonhood are contrasted. Also "Adoption" (Rom. 8. 15, 23; Eph. 1. 5).

(3) *The Spirit an indwelling Intercessor.* (Cf. Heb. 7. 25.)

26 Likewise the Spirit also helpeth our infirmities: for we know not ^awhat we should pray for as we ought: but the Spirit ^bitself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

(4) *The unfailing purpose of God through the Gospel.*

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did ^aforeknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did ^cpredestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God ^bbe for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's elect? ^bIt is God that justifieth.

34 Who is he that condemneth? ^bIt is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(5) *The believer secure.*

35. Who shall separate us from the love of Christ? ^ashall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, ^bFor thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are

A.D. 60.

^a how to pray.

^b himself.

^c Holy Spirit. vs. 1, 2, 5, 9, 10, 11, 13, 14, 15, 16, 23, 26, 27; Rom. 9. 1. (Mt. 1. 18; Acts 2. 4.)

^d Foreknowledge. Rom. 11. 2. (Acts 2. 23; 1 Pet. 1. 20.)

^e Predestination. vs. 29, 30; 1 Cor. 2. 7. (Acts 4. 28; Eph. 1. 5, 11.)

^f Assurance. 1 Cor. 12. 12, 13. (Isa. 32. 17; Jude 1.)

^g Election (corporate). 1 Cor. 1. 27, 28. (Deut. 7. 6; 1 Pet. 1. 2.)

^h Or, Shall God that justifieth?

ⁱ Justification. vs. 30, 33; 1 Cor. 4. 4. (Lk. 18. 14; Rom. 3. 28.)

^j Or, Shall Christ Jesus who died?

^k Psa. 44. 22.

^l Heb. 1. 4, note.

^m Or, created thing.

ⁿ Holy Spirit. Rom. 14. 17. (Mt. 1. 18; Acts 2. 4.)

^o Israel (prophecies). vs. 1-8; Rom. 10. 1-4. (Gen. 12. 2, 3; Rom. 11. 26.)

^p Adoption. Gal. 4. 5. (Rom. 8. 15, 23; Eph. 1. 5.)

^q Also v. 8; Gr. teknon, child. See Rom. 8. 16, note.

^r Gen. 21. 12.

more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other ^mcreature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER 9.

Part V. *Parenthetic* (Rom. 9.-11). *The Gospel does not set aside the covenants with Israel.*

(1) *The apostolic solicitude for Israel.*

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

(2) *The sevenfold privilege of Israel.*

4 Who are Israelites; ^oto whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

(3) *The distinction between Jews who are mere natural descendants from Abraham, and Jews who are also of his spiritual seed.*

6 Not as though the word of God hath taken none effect. ¹For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all ^qchildren: but, ^rIn Isaac shall thy seed be called.

(The distinction illustrated.)

8 That is, They which are the

¹ The distinction is between Israel after the flesh, the mere natural posterity of Abraham, and Israelites who, through faith, are also Abraham's spiritual children. Gentiles who believe are also of Abraham's spiritual seed; but here the apostle is not considering them, but only the two kinds of Israelites, the natural and the spiritual Israel (Rom. 4. 1-3; Gal. 3. 6, 7. Cf. John 8. 37-39). See Rom. 11. 1, note.

children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed.

9 For this is the word of promise, "At this time will I come, and Sarah shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to ^belection might stand, not of works, but of him that calleth;)

12 It was said unto her, "The elder shall serve the younger.

13 As it is written, ^dJacob have I loved, but Esau have I hated.

(4) *God's mercy is under his sovereign will.*

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

A.D. 60.

a Gen.18.10.

b Election (corporate).

Rom.11.5,7; 28. (Deut.7.6;

1 Pet.1.2.)

c Gen.25.23.

d Mal.1.2,3.

e Ex.33.19.

f Ex.9.16.

g vs.24-30;

Isa.42.6,7.

h from

among. Cf.

Acts 15.14.

i Hos.2.23.

j Hos.1.10.

k Gr. huioi,

sons. Eph.1.

5, note.

l Hos.1.10.

m vs.27,28;

Isa.10.22,23.

n Rom.1.16,

note.

o Adonai

Jehovah.

Isa.10.23.

p LORD of

hosts. Isa.

1.9.

q Remnant.

vs.25-29;

Rev.6.9-11.

(Isa.1.9;

Rom.11.5.)

r Rom.10.10,

note.

s Rom.10.3,

note.

t Law (of Mo-

ses). vs.31,32;

Rom.10.4,5.

(Ex.19.1;

Gal.3.1-29.)

u "Christ (as

Stone). vs.

32,33; 1 Cor.

1.23. (Ex.17.

6; 1 Pet.2.8.)

v Psa.118.22;

Isa.8.14; 28.

16; Mt.21.42;

1 Pet.2.6.

w Israel

(prophe-

cies). vs.1-4;

Rev.7.4.

(Gen.12.2,3;

Rom.11.26.)

x Rom.1.16,

note.

y Cf. Rom.3.21,

note.

24 Even us, whom he hath called, "not of the Jews only, but also ^hof the Gentiles?

(5) *The prophets foretold the blinding of Israel, and mercy to Gentiles.*

25 As he saith also in Osee, "I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, "Ye are not my people; there shall they be called the ^kchildren of the living ^lGod.

27 Esaias also crieth concerning Israel, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be ^ssaved: 28 For he will finish the work, and cut *it* short in righteousness: because a short work will the ^oLord make upon the earth.

29 And as Esaias said before, Except the ^pLord of Sabaoth had left us a ^qseed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after ^rrighteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of ^srighteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that ^tstumblingstone;

33 As it is written, "Behold, I lay in Sion a ^ustumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER 10.

(6) *The apparent failure of the promises to Israel explained by their unbelief.*

BRETHREN, my heart's desire and prayer to God ^wfor Israel is, that they might be ^xsaved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own ^yrighteousness,

¹ The word "righteousness" here, and in the passages having marginal references to this, means legal, or self-righteousness; the futile effort of man to work out under law a character which God can approve (Rev. 19. 8, note).

have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, ^bThat the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, ^aWho shall ascend into heaven? (that is, to bring Christ down from above.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? ^cThe word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 ^dThat if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, ^eWho-soever believeth on him shall not be ashamed.

12 For ^fthere is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, ^gHow beautiful are the feet of them

A.D. 60.

^a Law (of Moses). vs. 4, 5; Rom. 13. 8, 10.

^b Lev. 18. 5; Gal. 3. 1-29.)

^c See v. 10.

^d Deut. 30. 12, 13.

^e Deut. 30. 14.

^f Mt. 10. 32;

Lk. 12. 8;

Acts 8. 37.

^g Jesus as Lord. Cf.

1 Cor. 12. 3.

^h Rom. 1. 16, note.

ⁱ Faith. vs. 4,

6, 8, 9, 10, 17;

Rom. 14. 23.

(Gen. 3. 20;

Heb. 11. 39.)

^j Isa. 28. 16;

49. 23.

^k Rom. 3. 22;

Gal. 3. 28.

^l Jehovah.

Joel 2. 32.

^m Isa. 52. 7;

Nah. 1. 15.

ⁿ Gospel.

vs. 8, 15, 16;

Rom. 11. 28.

(Gen. 12. 1-3;

Rev. 14. 6.)

^o Isa. 53. 1.

^p Psa. 19. 4.

^q oikoumene

= inhabited

earth.

(Lk. 2. 1.)

^r Deut. 32. 21.

^s Isa. 65. 1.

^t vs. 19, 20;

Isa. 42. 6, 7.

^u Isa. 65. 2.

^v Or, Did God

cast off.

^w Jehovah.

Psa. 94. 14.

^x Remnant.

vs. 1-5.

^y Foreknow-

ledge. 2 Pet.

3. 17. (Acts 2.

23; 1 Pet. 1.

20.)

^z 1 Ki. 19. 10, 14.

^a 1 Ki. 19. 18.

that preach the "gospel of peace, and bring glad tidings of good things!"

16 But they have not all obeyed the gospel. For Esaias saith, ^aLord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, ^btheir sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, ^cI will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, ^dI was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, ^eAll day long have I stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER 11.

(7) But spiritual Israel is finding salvation.

I SAY then, ^aHath ^wGod ²cast away ^bhis people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 ^wGod hath not cast away his people which he ^yforeknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 ^zLord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? ^aI have reserved to myself seven thousand men, who

1 Righteousness here, and in the passages which refer to Rom. 10. 10, means that righteousness of God which is judicially reckoned to all who believe on the Lord Jesus Christ; believers are the righteous. See Rom. 3. 21, note.

2 That Israel has not been forever set aside is the theme of this chapter. (1) The salvation of Paul proves that there is still a remnant (v. 1). (2) The doctrine of the remnant proves it (vs. 2-6). (3) The present national unbelief was foreseen (vs. 7-10). (4) Israel's unbelief is the Gentile opportunity (vs. 11-25). (5) Israel is judicially broken off from the good olive tree, Christ (vs. 17-22). (6) They are to be grafted in again (vs. 23, 24). (7) The promised Deliverer will come out of Zion and the nation will be saved (vs. 25-29). That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham (Gen. 15. 5, 6; Gal. 3. 29), and partakes of the spiritual blessings of the Abrahamic Covenant (Gen. 15. 18, note); but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God. See "Israel" (Gen. 12. 2; Rom. 11. 26); "Kingdom" (Gen. 1. 26-28; Zech. 12. 8).

have not bowed the knee to the *image* of Baal.

5 Even so then at this present time also there is a ¹remnant according to the ²election of grace.

6 And if ³by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

(8) *National Israel is judicially blinded.*

7 What then? ⁴Israel hath not obtained that which he seeketh for; but the ⁵election hath obtained it, and the rest were blinded

8 (According as it is written, ⁶God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, ⁷Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation is come unto the ⁸Gentiles, for to provoke them to ⁹jealousy.

12 Now if the fall of them be the riches of the ¹⁰world, and the diminishing of them the riches of the Gentiles; ¹¹how much more their fulness?

(9) *The Gentiles warned.*

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might ¹²save some of them.

A.D. 60.

a Remnant. (Isa. 1.9.) See note.

b Grace (in salv.). 2 Cor. 8.9. (Rom. 3.24; John 1.17, note.)

c Rom. 4.4,5; Gal. 5.4.

d Rom. 9.31; 10.3.

e Election (corporate). John 15.19. (Deut. 7.6; 1 Pet. 1.2.)

f Jehovah. Isa. 29.10.

g vs. 9,10; Psa. 69.22.

h Isa. 42.6,7; Acts 28.24,28.

i Deut. 32.21.

j kosmos (Mt. 4.8) = mankind.

k Psa. 72.8-11; Isa. 49.6; 60.3.

l Rom. 1.16, note.

m Isa. 26.16-19; Ezk. 37.1-14; Hos. 6.1-3.

n Heb. 3.19.

o 1 Cor. 10.1-13; 2 Cor. 1.24.

p Prov. 28.14; Heb. 4.1-13.

q Jer. 3.21-25; 50.4,5; 2 Cor. 3.16.

r Mt. 13.11, note.

s Lk. 21.24; 2 Pet. 3.9.

15 For if the casting away of them be the reconciling of the ¹³world, what *shall* the receiving of *them* be, ¹⁴but life from the dead?

16 For if the firstfruit be holy, the lump is also *holy*; and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root; but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of ¹⁵unbelief they were broken off, and thou ¹⁶standest by faith. Be not ¹⁷highminded, but fear:

21 For if God spared not the natural branches, *take heed lest he also spare not thee.*

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they ¹⁸abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this ¹⁹mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the ²⁰fulness of the Gentiles be come in.

¹ Remnant, Summary: In the history of Israel a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal (1 Ki. 19. 18). In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation (Isa. 1. 9). During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" (Lk. 2. 38), were the remnant. During the church-age the remnant is composed of believing Jews (Rom. 11. 4, 5). But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church (Rev. 7. 3-8). Some of these will undergo martyrdom (Rev. 6. 9-11), some will be spared to enter the millennial kingdom (Zech. 12. 6-13. 9). Many of the Psalms, express, prophetically, the joys and sorrows of the tribulation remnant.

² The "fulness of the Gentiles" is the completion of the purpose of God in this

(10) *Israel is yet to be saved nationally.*

26 And so all Israel shall be saved: as it is written, ^aThere shall come out of Sion the ^bDeliverer, and shall turn away ungodliness from ^cJacob:

27 For this is my ^ccovenant unto ^dthem, when I shall take away their ^esins.

28 As concerning the ^fgospel, ^gthey are enemies for your sakes: but as touching the election, ^hthey are beloved for the fathers' sakes.

29 For the gifts and calling of God are without ⁱrepentance.

30 For as ye in times past have not ^jbelieved God, yet have now obtained mercy through their ^kunbelief:

31 Even so have these also now not ^lbelieved, that through your mercy they also may obtain mercy.

32 For God hath concluded them ^mall in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the ⁿmind of the Lord? or who hath been his counsellor?

35 Or ^owho hath first given to him, and it shall be recompensed unto him again?

36 For ^pof him, and through him, and to him, are all things: to whom be glory for ever. Amen.

CHAPTER 12.

Part VI. Christian life and service (Rom. 12. 1-15. 33).

(1) Consecration.

I BESEECH you therefore, brethren, by the ^qmercies of God, that ye ^rpresent your bodies a liv-

A.D. 60.

^a Christ (Second Advent). vs. 25, 26; Phil. 3. 20, 21. (Deut. 30. 3; Acts 1. 9-11.)

^b Redeemer. Isa. 59. 20, 21.

^c Isa. 27. 9; Jer. 31. 31-37; Heb. 8. 9, 10. 16.

^d Israel (prophecies). vs. 1-27; Gen. 12. 2, 3.

^e Sin. Rom. 3. 23, note.

^f Gospel. Rom. 15. 16, 19, 20, 29. (Gen. 12. 1-3; Rev. 14. 6.)

^g Repentance. 2 Cor. 7. 9, 10. (Mt. 3. 2; Acts 17. 30.)

^h Or, obeyed.

ⁱ Or, disobedience. Rom. 3. 9, 19; Gal. 3. 22.

^j Spirit of the LORD. Isa. 40. 13.

^k 1 Chr. 29. 11-14; Job 41. 11; Psa. 50. 9-12.

^l 1 Cor. 11. 3; 15. 28; Heb. 2. 10.

^m I.e. The "mercies" described in Rom. 3. 22; 8. 39.

ⁿ Or, yield.

^o Sacrifice (the believer-priest's). Phil. 4. 18. (Gen. 4. 4; Heb. 10. 18.)

^p Sanctify, holy (persons) (N. T.). Rom. 15. 16. (Mt. 4. 5; Rev. 22. 11.)

^q Gr. *latreian*, trans. "divine service." Heb. 9. 1.)

^r Separation. 1 Cor. 5. 1, 2, 9-13. (Gen. 12. 1; 2 Cor. 6. 14-17.)

^s age.

^t Trans. transfigured, Mt. 17. 2.

^u Grace (imparted). vs. 3, 6; Rom. 15. 15. (Rom. 6. 1; 2 Pet. 3. 18.)

^v hypocrisy.

ing ^wsacrifice, ^xholy, acceptable unto God, which is your reasonable service.

2 ^yAnd be not conformed to this world: but be ye ^ztransformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

(2) Service.

3 For I say, through the ^{aa}grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, ^{ab}being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

(3) The Christian and those within.

9 Let love be without ^{ac}dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

age, viz. the outcalling from among the Gentiles of a people for Christ's name, "the church which is His body" (Eph. 1. 22, 23). Cf. Acts 15. 14; Eph. 4. 11-13; 1 Cor. 12. 12, 13. It must be distinguished from "the times of the Gentiles" (Lk. 21. 24).

¹ Summary: Israel, so named from the grandson of Abraham, was chosen for a fourfold mission: (1) To witness to the unity of God in the midst of universal idolatry (Deut. 6. 4, with Isa. 43. 10, 12); (2) to illustrate to the nations the blessedness of serving the true God (Deut. 33. 26-29; 1 Chr. 17. 20, 21; Psa. 144. 15); (3) to receive, preserve, and transmit the Scriptures (Deut. 4. 5-8; Rom. 3. 1, 2); (4) to produce, as to His humanity, the Messiah (Gen. 3. 15; 12. 3; 22. 18; 28. 10-14; 49. 10; 2 Sam. 7. 12-16; Isa. 7. 14; 9. 6; Mt. 1. 1; Rom. 1. 3). According to the prophets, Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory. See "Kingdom (O.T.)" (Gen. 1. 26; Zech. 12. 8; N.T., Lk. 1. 31-33; 1 Cor. 15. 24); "Davidic Covenant" (2 Sam. 7. 8-17, note).

13 ^aDistributing to the necessity of saints; given to hospitality.

14 ^bBless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to ^cmen of low estate. Be not wise in your own conceits.

(4) *The Christian and those without.*

17 Recompense to no man evil for evil. ^aProvide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, ^aVengeance is mine; I will repay, saith the Lord.

20 Therefore ^aif thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAPTER 13.

LET every soul be ^asubject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, ^aresisteth the ordinance of God: and they that resist shall receive to themselves ^adamnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? ^ado that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a ^arevenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye ^atribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to ^aall their dues: tribute to whom tribute is due; custom to whom custom; fear

A.D. 60.

^a Heb. 13. 16;

^b 1 Pet. 4. 9.

^c v. 20; Mt. 5.

44; Lk. 6. 28.

^d them that

are lowly.

^e Take

thought for

things hon-

ourable, etc.

^f Deut. 32. 35.

^g Prov. 25. 21,

22.

^h Prov. 24. 21;

1 Pet. 2. 13.

ⁱ Acts 23. 2-5;

2 Pet. 2. 10, 11.

^j Condemna-

tion, i.e. in

the sense of

judgment by

the magis-

trate.

^k 1 Pet. 2. 14;

3. 13; 4. 15.

^l 2 Chr. 19. 6;

1 Tim. 1. 8-10.

^m Mt. 17. 27.

ⁿ Mk. 12. 17;

1 Pet. 2. 17, 18.

^o Lev. 19. 13;

Prov. 22. 7.

^p Col. 1. 4;

1 Pet. 1. 22.

^q Ex. 20. 13-17;

Lev. 19. 18.

^r Law (of

Christ). vs.

8-10; 1 Cor. 8.

9-13. (Gal. 6.

2; 2 John 5.)

^s Law (of Mo-

ses). vs. 9, 10;

1 Cor. 15. 56.

(Ex. 19. 1;

Gal. 3. 1-29.)

^t "Nearer" in

the sense of

the full result

of salvation in

glory Rom. 1.

16, note;

1 John 3. 2.

^u Eph. 5. 11;

Col. 3. 8.

^v Eph. 6. 13;

1 Thes. 5. 8.

^w revelling.

^x Or, jealousy.

^y Flesh. 1 Cor.

3. 4. (John 1.

13; Jude 23.)

^z for decisions

of doubts,

i.e. doubts

about meats,

etc. The

church has no

authority to

decide ques-

tions of per-

sonal liberty

in things not

expressly for-

bidden in

Scripture.

vs. 2-6.

^{aa} Jas. 4. 11, 12.

^{ab} vs. 14, 23.

to whom fear; honour to whom honour.

(5) *The law of love toward the neighbour.* (Cf. Lk. 10. 29-37.)

8 ^aOwe no man any thing, but to ^alove one another: for he that loveth another hath fulfilled the law.

9 For this, ^aThou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ^alove is the fulfilling of the ^alaw.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now is our salvation ^anearer than when we believed.

12 The night is far spent, the day is at hand: ^alet us therefore cast off the works of darkness, and ^alet us put on the armour of light.

13 Let us walk honestly, as in the day; not in ^arioting and drunkenness, not in chambering and wantonness, not in strife and ^aenvying.

14 But put ye on the Lord Jesus Christ, and make not provision for the ^aflesh, to fulfil the lusts *thereof*.

CHAPTER 14.

(6) *The law of love concerning doubtful things.* (Cf. 1 Cor. 8. 1-10. 33.)

HIM that is weak in the faith receive ye, but not ^ato doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest ^aanother man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. ^aLet every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he

that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For ^anone of us liveth to himself, and no man dieth to himself.

8 For whether we ^blive, we live unto the Lord; and whether we die, we ^cdie unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be ^dLord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the ^ejudgment seat of Christ.

11 For it is written, ^fAs I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ^gstumblingblock on an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* ^hnothing unclean of itself: but ⁱto him that esteemeth any thing to be unclean, to him *it* is unclean.

15 But if thy brother be ^jgrieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your ^kgood be evil spoken of:

17 For the ^lkingdom of God is not meat and drink; but ^mrighteousness, and peace, and joy in the ⁿHoly Ghost.

18 For he that in these things serveth Christ is ^oacceptable to God, and ^papproved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may ^qedify another.

20 ^rFor meat destroy not the work of God. All things indeed are pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat ^sflesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to

A.D. 60.

a 1 Cor.6.19,20.
b 2 Cor.5.13-15;
Gal.2.20.
c Acts.20.24;
21.13;
Phil.1.20,21.
d Rev.1.17,18;
1 Thes.4.13-18.
e *Judgments*
(*the seven*).
1 Cor.3.11-15.
(2 Sam.7.14;
Rev.20.12.)
f Isa.45.23;
Phil.2.10,11.
g Lk.17.1,2;
1 Cor.8.7-13;10.
23; Rev.2.14.
h vs.2,20; Tit.
1.15.
i v.23; 1 Cor.
10.24-33.
j 1 Cor.8.11.
k Rom.3.8.
l Gal.4.9-11;
Col.2.20-23.
m Sec Mt.6.33,
note.
n Rom.10.10,
note.
o *Holy Spirit*.
Rom.15.13,16,
19,30. (Mt.1.
18; Acts.2.4.)
p 2 Cor.5.9.
q Lk.2.52;
Acts.2.47.
r Rom.15.2;
1 Thes.5.11.
s *Overthrow*
not for
meat's sake
work which
God is doing.
1 Cor.8.13;10.
33; 2 Cor.6.3.
t 2 Tim.1.3;
1 John 3.21.
u *condemned*,
i.e. as in v.22.
v John 7.17.
w *Faith*. 1 Cor.
12.9. (Gen.3.
20; Heb.11.39)
x *Sin*. Rom.3.
23, note.
y Mt.17.27; Lk.
9.51; Phil.2.5-8
z Psa.69.9;
1 Pet.2.23.
a Rom.4.23,24;
1 Cor.9.9,10;
10.11; 2 Tim.
3.16,17; 2 Pet.
1.19.
b 1 Cor.1.10;
Phil.1.27.
c 1 Cor.10.31;
1 Pet.4.11.
d Rom.14.1,3.
e Mt.2.2; John
19.15,19-22;
Rom.1.3.
f Psa.18.49.
g Isa.42.6,7.
h Deut.32.43.
i *Jehovah*.
Psa.117.1.
j Isa.11.1,10.
k *hope*.
l v.5; Heb.13.20
m Rom.12.12;
14.17.

thyself before God. Happy is he that ^acondemneth not himself in that thing which he alloweth.

23 And he that doubteth is ^bdammned if he eat, because he eateth not of faith: ^cfor whatsoever is not of ^dfaith is ^esin.

CHAPTER 15.

(*The law of love concerning doubtful things, continued.*)

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For ^aeven Christ pleased not himself; but, as it is written, ^bThe reproaches of them that reproached thee fell on me.

(7) *Jewish and Gentile believers are one in salvation.*

4 For ^awhatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be ^blike-minded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth ^cglorify God, even the Father of our Lord Jesus Christ.

7 Wherefore ^dreceive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a ^eminister of the circumcision for the truth of God, to confirm the promises ^fmade unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, ^gFor this cause I will confess to thee among the ^hGentiles, and sing unto thy name.

10 And again he saith, ⁱRejoice, ye Gentiles, with his people.

11 And again, Praise the ^jLord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, ^kThere shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles ^ltrust.

13 Now the ^mGod of hope fill you with ⁿall ^ojoy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

(8) *The apostle speaks of his ministry and coming journey.*

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of ^athe grace that is given to me of God,

16 That I should be the ^bminister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ^coffering up of the Gentiles might be acceptable, being ^dsanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, ^eso have I strived to preach the ^fgospel, not where Christ was named, lest I should ^gbuild upon another man's foundation:

21 But as it is written, ^hTo whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a ⁱgreat desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I ^jtrust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your ^kcompany.

25 But now I go unto Jerusalem to ^lminister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things,

A.D. 60.

^a Grace (*imparted*).

1 Cor.1.4.

(Rom.6.1;

2 Pet.3.18.)

^b Rom.11.13;

Gal.2.7-10;

Eph.3.8.

^c Num.8.5-16;

Isa.66.20.

^d Sanctify,

holy (persons)

(N.T.).

1 Cor.1.2.

(Mt.4.5;

Rev.22.11.)

^e being ambitious

to

preach, etc.

^f Gospel. vs.

16,19,20,29;

Rom.16.25.

(Gen.12.1-3;

Rev.14.6.)

^g 1 Cor.3.10; 2

Cor.10.13-18.

^h Isa.52.15.

i Acts 19.21,

22; 23.11;

Rom.1.10,11.

^j hope.

^k Acts 24.17.

^l things for

the body.

^m Rom.1.11;

Eph.3.8,19.

ⁿ Holy Spirit.

vs.13,16,19,

30; 1 Cor.2.

4,10,11,12,14.

(Mt.1.18;

Acts 2.4.)

^o ministrat-

ion.

^p 2 John 4;

3 John 4;

Phm.20.

^q Rom.16.20;

1 Cor.14.33;

2 Cor.13.11;

Phil.4.9;

1 Thes.5.23;

2 Thes.3.16;

Heb.13.20.

^r Acts 18.27;

2 Cor.3.1-3;

Phil.2.29,30.

^s Lit. deacon-

ess.

i Eph.5.3;

Phil.1.27.

^u helper.

v Acts 18.2,18,

26; 1 Cor.16.

19; 2 Tim.4.

19.

^w Or, Asia.

x v.12; Phil.4.3.

y vs.11,21.

^z 1 Cor.15.8;

Gal.1.22.

^a vs.7,21.

their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the ^mfulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the ⁿSpirit, that ye strive together with me in ^oyour prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my ^pservice which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with ^qjoy by the will of God, and may with you be refreshed.

33 Now the ^rGod of peace be with you all. Amen.

CHAPTER 16.

Part VII. The outflow of Christian love.

I ^rCOMMEND unto you Phebe our sister, which is a ^sservant of the church which is at Cenchrea:

2 That ye receive her in the Lord, ^tas becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a ^usuccourer of many, and of myself also.

3 Greet ^vPriscilla and Aquila my helpers in Christ Jesus;

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epænetus, who is the first-fruits of ^wAchaia unto Christ.

6 Greet ^xMary, who bestowed ^ymuch labour on us.

7 Salute Andronicus and Junia, my ^zkinsmen, and my fellowprisoners, who are of note among the apostles, who also were ^ain Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my ^bkinsman. Greet them that be of the house-

hold of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus ^achosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an ^bholy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that

A.D. 60.

^a Election (personal). 1 Pet. 2.9. (Deut. 7.6; 1 Pet. 1.2.)

^b Sanctify, holy (things) (N.T.). 1 Cor. 9.13. (Mt. 4.5; Rev. 22.11.)

^c Satan. 1 Cor. 5.5. (Gen. 3.1; Rev. 20.10.)

^d Churches (local). vs. 1-5, 16, 23; 1 Cor. 1.2, 10-17, 26-31. (Acts 2.41; Phil. 1.1.)

^e Gospel. 1 Cor. 1.17. (Gen. 12.1-3; Rev. 14.6.)

^f Mt. 13.11, note. The ^gmystery here is the Church; Eph. 3.1-9.

^g Lit. hath been kept in silence through times eternal.

^h i.e. ages.

ⁱ Inspiration. vs. 25, 26; 1 Cor. 2.7-16. (Ex. 4.15; Rev. 22.19.)

^j Rom. 1.5, marg. Faith as a system, in contrast with law as a system.

which is good, and simple concerning evil.

20 And the God of peace shall bruise ^aSatan under your feet shortly. The grace of our Lord Jesus Christ ^bbe with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote ^cthis epistle, salute you in the Lord.

23 Gaius mine host, and of the whole ^dchurch, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ ^bbe with you all. Amen.

25 Now to him that is of power to stablish you according to my ^egospel, and the preaching of Jesus Christ, according to the revelation of the ^fmystery, which ^gwas kept secret since the ^hworld began,

26 But now is made manifest, and ⁱby the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the ^jobedience of faith:

27 To God only wise, ^bbe glory through Jesus Christ for ever. Amen.

END of

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**Christian Conversions - According to the Bible -
Can NEVER be forced .**

**Any Conversion to Christianity which would be
"Forced" would NOT be recognized by God. It is in
His True and KIND nature, that those who come to
Him and choose to believe in Him, must come to
Him OF THEIR OWN FREE WILL .**

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offering help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testament seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the Jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want . Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

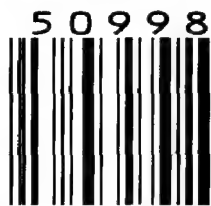
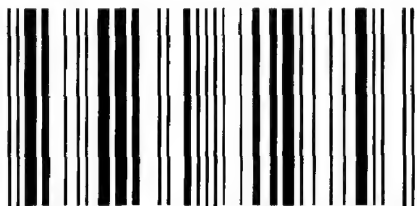
It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

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Individual
Human Branding

بسم الله الرحمن الرحيم

الحمد لله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسماء اسفار العهد الجديد وعدد اصحابها

٦	•	•	•	١ تيموثاوس	٢٨	•	•	اصحاحاته	انجيل متى
٤	•	•	•	٢ تيموثاوس	١٦	•	•	"	انجيل مرقس
٢	•	•	•	تيطس	٢٤	•	•	"	انجيل لوقا
١	•	•	•	فليمون	٢١	•	•	"	انجيل يوحنا
١٢	•	•	•	العبرانيين	٢٨	•	•	"	اعمال الرسل
٥	•	•	•	يعقوب	١٦	•	•	"	رومية
٥	•	•	•	١ بطرس	١٦	•	•	"	١ كورنثوس
٢	•	•	•	٢ بطرس	١٢	•	•	"	٢ كورنثوس
٥	•	•	•	١ يوحنا	٦	•	•	"	غلاطية
١	•	•	•	٢ يوحنا	٦	•	•	"	افسس
١	•	•	•	٣ يوحنا	٤	•	•	"	فيلبي
١	•	•	•	يهوذا	٤	•	•	"	كولوسي
٢٢	•	•	•	رؤيا يوحنا	٥	•	•	"	١ تسالونيكي
				وجميعها سبعة وعشرون مدوناً	٢	•	•	"	٢ تسالونيكي

انجيل متى

الاصحاح الاول

١ كذاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ٢ ابراهيم ولد اسحق واسحق ولد يعقوب.
 ٣ ويعقوب ولد يهوذا واخوته. ٤ ويهوذا ولد فارص وزارح من ثامار. وفارص ولد حصرون.
 ٥ وحصرون ولد ارام. ٦ وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلومون.
 ٧ وسلومون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسي. ٨ ويسي ولد
 داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٩ وسليمان ولد رحبعام. ورحبعام ولد
 ايبا. وايبا ولد آسا. ١٠ وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عزريّا. ١١ وعزريّا
 ولد يوئام. ويوئام ولد احاز. واحاز ولد حزقيا. ١٢ وحزقيا ولد منسي. ومنسي ولد آمون. وآمون
 ولد يوشيا. ١٣ ويوشيا ولد يكنيا واخوته عند سي بابل. ١٤ وبعد سي بابل يكنيا ولد شالتيئيل.
 وشالتيئيل ولد زربابل. ١٥ وزربابل ولد ابيهود. وابيهود ولد الياقيم. والياقيم ولد عازور.
 ١٦ وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٧ واليود ولد اليعازر. واليعازر
 ولد متان. ومتان ولد يعقوب. ١٨ ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي
 يدعى المسيح* ١٩ فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سي بابل
 اربعة عشر جيلاً. ومن سي بابل الى المسيح اربعة عشر جيلاً.

٢٠ اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا
 وجدت حبل من الروح القدس* ٢١ فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها
 سراً* ٢٢ ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف
 ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس.
 ٢٣ فستلد ابناً وتدعوا اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٤ وهذا كله كان لكي يتم ما قيل
 من الرب بالنبى القائل. ٢٥ هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره
 الله معنا

٢٦ فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٧ ولم يعرفها حتى
 ولدت ابنها البكر. ودعا اسمه يسوع

الاصحاح الثاني

١ ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب
پیمان تازه
خداوند و راننده ما
عیسی مسیح
که از لسان اصلی یونانی
به فارسی
ترجمه کرده
افضل الفضلا المسیحیّه
هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه
باعانت مجمع مشهور به بیبل سوسیّتی
کرت سیم بدار الطباعه بنده کمترین رجارد واطس
انگلیسی مطبوع گردید

۱۸۳۷

میخه

فهرست این کتاب مقدس

503	رسالهٔ دویم پولس بتسلنیقیان .	انجیل متی آغاز میکند در
507	رسالهٔ اول پولس بتیموثیوس . .	صحیفهٔ 1
516	رسالهٔ دویم پولس بتیموثیوس . .	انجیل مرقس 83
522	رسالهٔ پولس بتیتوس	انجیل لوقا 135
526	رسالهٔ پولس بفلیمون	انجیل یوحنا 221
528	رسالهٔ پولس بعبریّان	کتاب اعمال حواریان 288
552	رسالهٔ عام یعقوب حواری	رسالهٔ پولس حواری باهل روم . 371
561	رسالهٔ عام اول پطرس حواری	رسالهٔ پولس حواری باهل قرنّس . 405
570	رسالهٔ عام دویم پطرس حواری	رسالهٔ دویم پولس حواری باهل
576	رسالهٔ عام اول یوحناي حولري	قونّس 437
585	رسالهٔ عام ثاني یوحناي حواری	رسالهٔ پولس حواری بکلّتیان . . 459
586	رسالهٔ عام سیم یوحناي حواری	رسالهٔ پولس حواری بافسسیان . 470
587	رسالهٔ عام یهوداي حواری	رسالهٔ پولس حواری باهل فیلیپی 481
590	کتاب مکاشفات یوحناي الهی	رسالهٔ پولس حواری بقلسیان . 489
		رسالهٔ اول پولس بتسلنیقیان . 496

Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible. Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the* 1800s - from the Bible, page after page, verse after verse - see for yourself.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

